Year 30

Monthly eMagazine of Vedanta Ashram & Mission

Issue 11

Vedanta Sandesh

May 2026

Cover Page

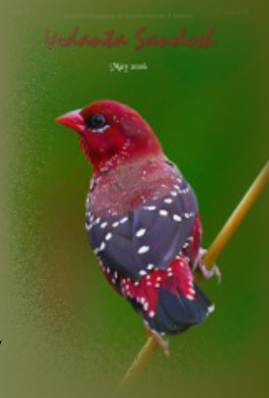
The cover page of the May 2026 issue of Vedanta Sandesh is a small, beautiful and colorful bird called the Red Avadavat (Amandava amandava). This sparrow sized cute bird is also called as Red Munia or Strawberry Finch.

Red Munia is predominantly found in open fields and grasslands of Indian Subcontinent. The breeding male is red on most of the upper parts except for black eye-stripe, lower belly and wings. There are white spots on its red body and wing feathers. Female is greyish with less white spots on the feathers. It breeds in the monsoon season.

The species name of amandava and also avadavat were derived from the city of Ahmedabad from where these birds were exported into the pet trade earlier. This awesome photo was clicked by an avid birder Biswarup Satpati who clicked this bird at Rajarhat (WB) in Sept 25. Our thanks and best wishes to him for his kind permission to share his pic. Om Namah Shivaya.

Vedanta Sandesh

May 2026



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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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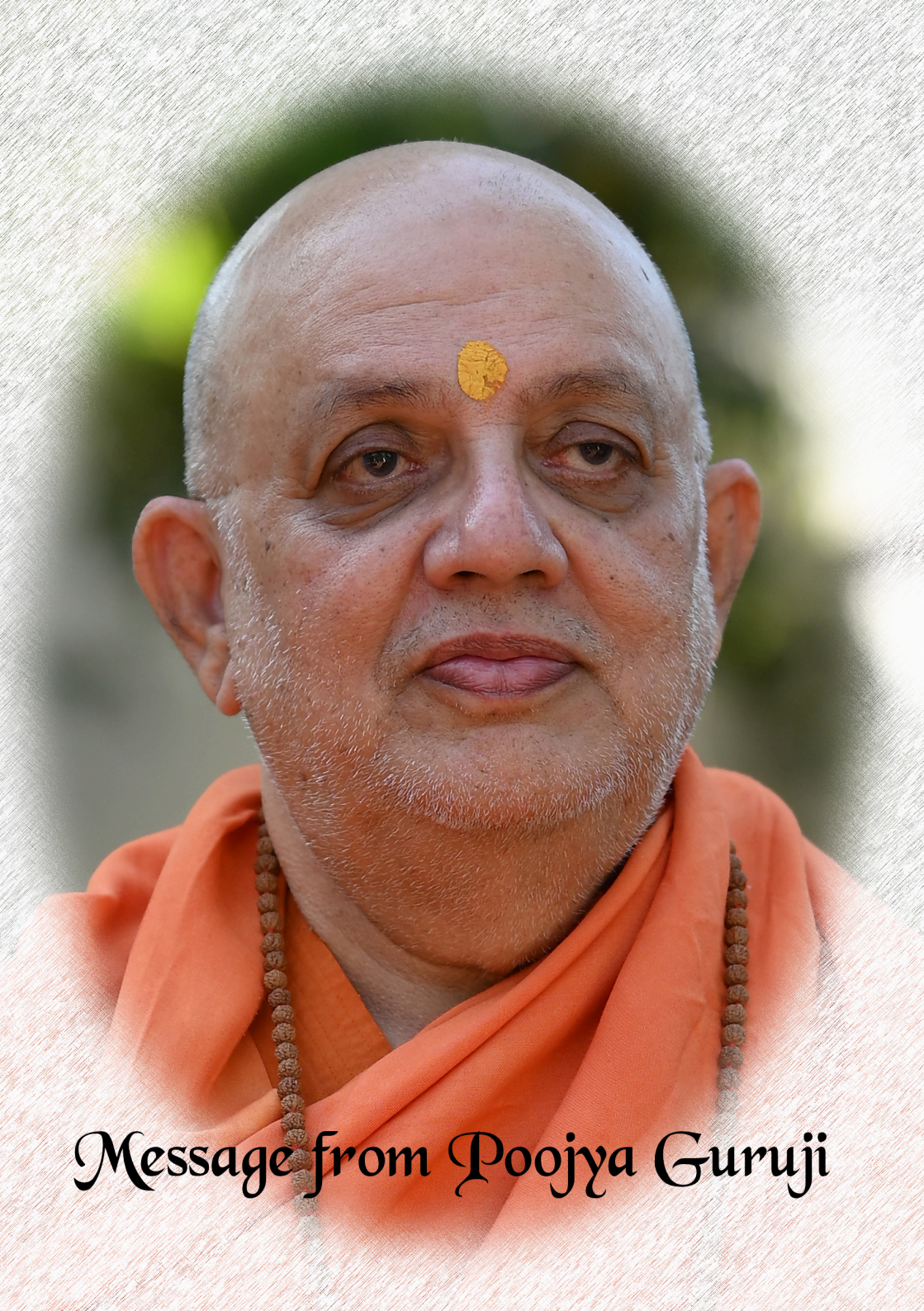
मज्जास्थिमेदः पलरक्तचर्म
त्वगाह्वयैर्धातुभिरेभिरन्वितम्।
पादोरूवक्षोभुजपृष्ठमस्तकैः
अंगैरुपांगैरुपयुक्तमेतत्।।
अहंममेति प्रथितं शरीरं
मोहास्पदं स्थूलमितीर्यते बुधैः।।

(The Gross Body is) Composed of the seven ingredients - marrow, bones, fat, flesh, blood, dermis and epidermis, and consisting of the following parts - legs, thighs, chest, arms, back and the head.

Vivekchoodamani - 74



Message from Poojya Guruji

Atma-Gyana: By Sravana or Dhyana?

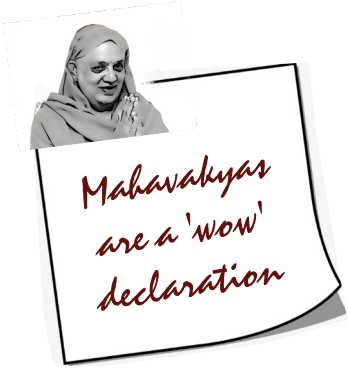
Atma-Gyana liberates :

Atma-Gyana is the knowledge which brings Moksha. Moksha is freedom, breaking all the barriers and limitations which we have erroneously imposed on ourselves. Our insecurities, ambitions and aspirations all depend on our self-perception. Ironically no where in our modern day education we are ever taught about the truth of our being. Self-

knowledge is no where in our curriculum at any level. The knowledge which was fundamental in our earlier system of education is all gone, replaced by just information of what we 'see' around, or that by which we can make our living. The philosophically verified truths of life are all replaced by info that helps us to be fast, and that is called modern education. Not that all this is not necessary but the point here is that the 'seer' is far more important than 'what we see' around. We need to give due importance to the one who knows what he knows.

Atma-Gyana is ultimate :

In our scriptures importance is given to both Apara and Para Vidya. No wonder great heights were in achieved in all fields - whether it



was cosmology, literature, arts, science, economy or philosophy. We bow down in reverence to the great masters in various fields. They explored everything - but kept Self-knowledge right on top. It is the Vedic masters who thundered that every person, every being, is basically one infinite reality - Ayam Atma Brahma. It is just a 'wow' declaration. No one has ever even imagined that, and here are masters who have not only seen this fact, but have also proven this fact explicitly, and also guided others too. The ultimate self-dignity for all.

What brings about Atma-Gyana ?

When it comes to self-knowledge we have a very rich tradition and heritage. There

are umpteen papers and works. Nothing is accepted blindly, thorough investigation is done for every proposition. The style of question and answers is the very core of Upanishads, Gita and even Ramayana. Let us take one important topic - regarding self-realization. What is the primary method of getting self-knowledge?

Two Sampradaya :

Broadly speaking there are two prominent schools in Advaita Vedanta. While both believe in the proposition of non-duality, yet there are different perceptions regarding our sadhanas and approach. The first one is called Vivarana Sampradaya and the

other is Bhamati Sampradaya. Vivarana was started by Acharya Prakashatman; and Bhamati was started by Acharya Vacaspati Misra. While there are many differences between the two, we will just discuss one point. What is the primary sadhan for Self-knowledge?

Vivarana Sampradaya :

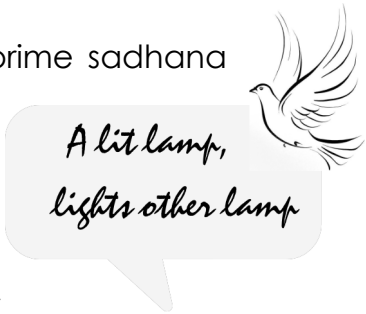
Vivarana says that revelations by an enlightened Guru is the fundamental cause. Meaning Atma-Gyana is got by Sravana of the scriptures by a competent Guru. Once the lamp is lit, then other sadhanas help us to resolve doubts and bring about proper abidance. This validates

with our various knowledge & experiences too. It was a good teacher who really got us interested in any particular field and gave us the basic insight. Thus, time with our teacher is the most important occasion, everything is tuned only for this occasion. Everything else is a helpful aid facilitating this study at the feet of teacher and by the teacher. So Sravana is of prime importance.

Bhamati Sampradaya :

Bhamati on the other hand says that study of scriptures only brings indirect knowledge. Having got a direction we have to work on it later and make our knowledge a reality. Niddidhyasana or

practice of Samadhi is the prime sadhana for bringing about Aparokshanubhuti - direct realization. Do go and study from a knowledgeable Guru, but it is the later sadhanas which really bring about the awakening. So their contention is that Guru is just like a policeman who shows us the right way, ultimately it is our self-effort which will bring about the sakshatkar.

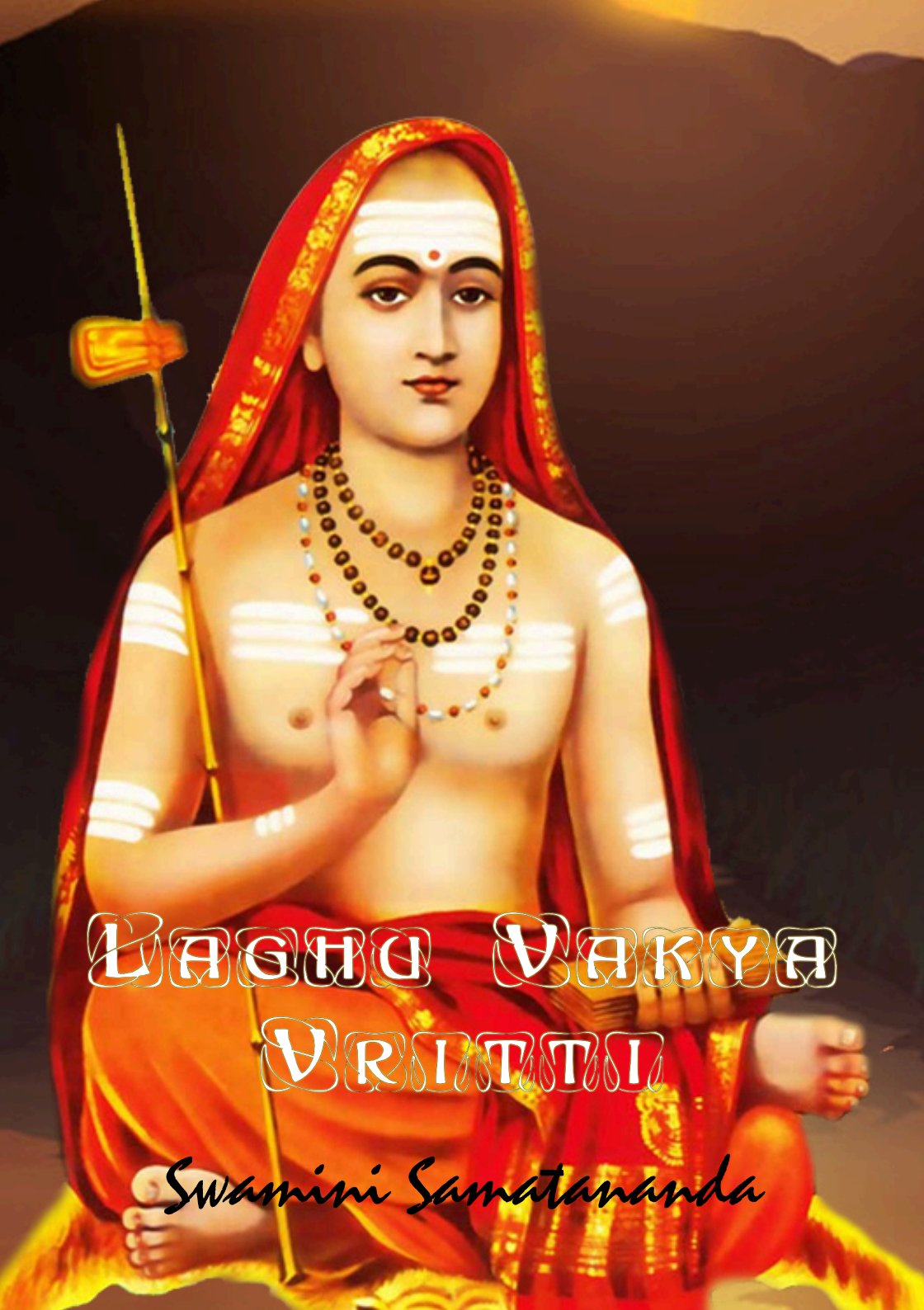


Our tradition is Vivarana:

So we see that both say that self-knowledge is the goal but how we go about getting it varies. We have just given a sample of topic. Later Acharyas examine every aspect of the propositions very deeply, and thus we have very thoughtful and intelligent traditions where

even the smallest proposition is examined thoroughly, and thus we all have great awesome knowledge traditions. We salute all these great Acharyas who have left nothing to blind belief. BTW we follow the former - the Vivarana Sampradaya.

Om Tat Sat



Laghu Vakya Vritti

Swamini Samatananda

Shloka 10

मुक्ताभिरावृतं सूत्रं
मुक्तयोर्मध्य ईक्षते।
तथावृता विकल्पैश्चित्
स्पष्टा मध्ये विकल्पयो:।।

The thread covered over by the pearls in a string can be seen in between two pearls. Similarly. The pure Consciousness also, though hidden by the modifications of the intellect, can be clearly perceived in between any two modifications.

Laghu VakyaVritti

Shloka - 10

Sangati

In the previous shloka the Revered Acharya explained that the modifications of the intellect are varied, constantly flowing like waves in an ocean and changing from moment to moment. But now we are shifting our attention to the Consciousness which is illumining all the thoughts. Pure Consciousness is Sat - timeless & changeless. This was explained by an analogy of a pearl necklace. Just as a

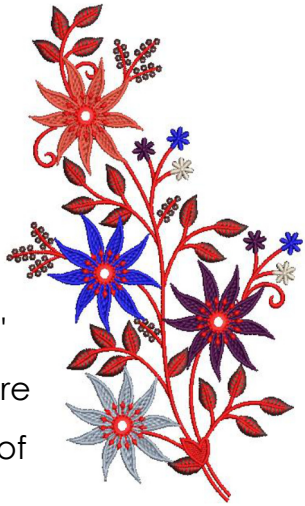
string is constant and holding all the beads, so also Pure Consciousness or Shuddh bodhah is ever pervading all the vrittis or thoughts of the mind. Continuing the thought further in the next shloka the Acharya reveals how the Pure Consciousness is revealed in the intervals of the modifications of the intellect. A very important point worthy of realization in meditation.

Main Article

In this metaphor, the pearls represent our Vrittis (thoughts), and the thread represents our overall mind.

Just as we see that a pearl necklace may have pearls of different sizes and colours, so also our Mind is a constant stream of different fluctuating

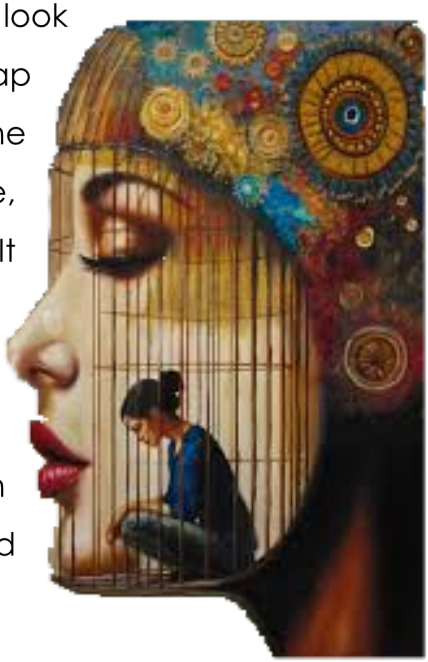
thoughts: "I am hungry," "It is very hot," "I am worried about work." And so on. These thoughts follow one another so rapidly that it seems like an independent reality, just as pearls on a tight string look like a solid circle. In such a situation since we are so focused on the content of the thoughts (the pearls), we are most of the time unaware of the string that is holding all the pearls together. Likewise, we are forever so entangled in thoughts connected to the world outside that we are never aware of that which holds them together - the Pure Consciousness.



This verse suggests that Consciousness is the 'substratum' upon which all thoughts are imposed. Without the 'string' of

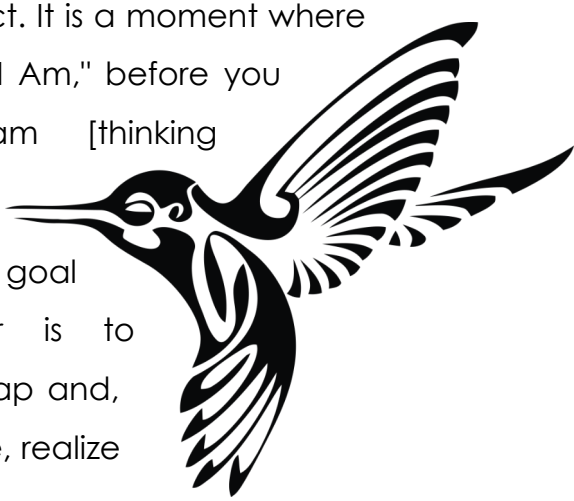
Consciousness, our experiences would be fragmented bits of data with no 'I' to connect them into a holistic life story. This revelation is brought about very clearly in the seat of meditation.

Like in the example of a pearl necklace. If one looks only at the pearls, the thread is invisible. However, if you look closely at the tiny gap between two pearls, the thread iis always there, waiting to be discovered. It was always there; it was just momentarily obscured by the objects it supports. This becomes an interesting goal and challenge of meditation.



In Meditation:

1. **Observation:** Watch your thoughts like a witness (*Sakshi*).
2. **Be Conscious of the Gap:** Notice the end of one thought (e.g., "I need tea") and the beginning of the next (e.g., "The cup is blue").
3. **Dwell in the Interval:** In between those two thoughts is a state of Pure Awareness without an object. It is a moment where you are simply "I Am," before you become "I am [thinking something]."
4. **Expansion:** The goal of the seeker is to recognize this gap and, through practice, realize

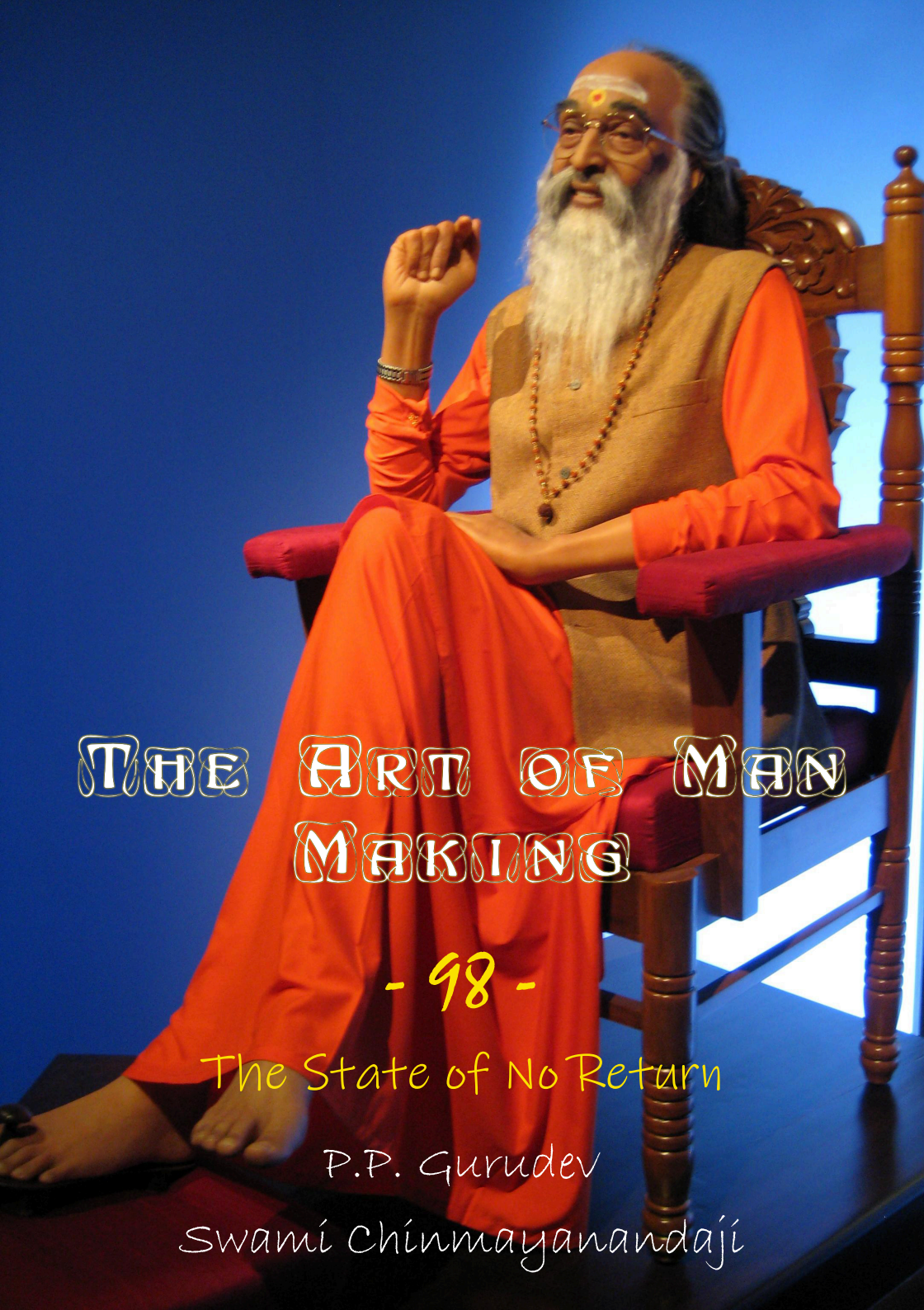


that the "string" (Consciousness) is actually more real and permanent than the "pearls" (thoughts). Slowly as one realizes the ephemerality of the outside world and the mind becomes undesiring of anything outside the play of thoughts fades out and the gap between thoughts widens. This culminates in the Akhandakar Vritti i.e. awakening in the state of unfragmented, non-dual & infinite pure existence as 'I am'.

As a matter of fact, even when thoughts are present, the Consciousness is there. But for the beginner, the "space between" is the easiest place

to catch a glimpse of the Self, unburdened by the ego or the external world.

In this manner this beautiful shloka not only reveals to us the state of Pure Consciousness which is ever illumining, which is unchanging but also we also realize that Pure Consciousness as ever pervading in and through all the modifications of thoughts and it is also definitely revealed in the intervals of all modifications of the intellect.



The Art of Man Making

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The State of No Return

P.P. Gurudev

Swami Chinmayanandaji

The State Of No Return

By the six laborious adjustments explained in the previous talk, we can, perhaps, switch off our outer and inner perceptions, and in the steady hush of the welling Peace within, perhaps come to drop our limited sorrow-ridden ego and experience the blissful State of Pure Consciousness! But what avails it all? If the divine state is a passing mood, a shimmering streak of an experience lightening through us, lifting the darkness within for a brief moment and then

plunging us into, perhaps, a greater darkness, of what avail is it all? And is it sure that the meditator accomplishing these inner adjustments will have this great Experience promised ? Such doubts may assail the sceptic.

So, the Lord assures, He who is a steadfast meditator (Yogi), who remembers Me, constantly and daily, with single-pointed mind, to him I am readily available, O Partha! Here is the firm assurance that the divine Self is attainable to all those who can bring about the six essential adjustments in themselves. "To him who is a steadfast Yogi" (meditator), and "who remembers Me constantly and daily" "to him I am easily available". So, contemplate steadily with the

Real Religion brings Peace & Beauty

intellect, with ardent devotion, constantly, and daily remember Him the instructions are clear. Religion is not a duty to be fulfilled once a week, or once a day. Individual daily prayer and weekly congregational prayers should lend a sustaining glow of Peace and Beauty to all our dealings throughout the day. Just as a man works daily for the welfare of his family, so too, our loving dedication to the Lord must be the constant flame of joy lighting up the heart and igniting splendid actions of love and charity. And all these are to be achieved with a "single-pointed mind". A wandering

mind has no dynamism. Through practice the mind must be made single-pointed and, therefore, irresistible in its powers. Such a powerful, healthy mind alone can efficiently function in the higher fields of spiritual life. To such a person "I am readily available".

This assurance removes the doubt whether it is possible for us to realise Him. Now the doubt is, will the experience Divine be permanent? If it is not permanent, then is it worth while to give up all life's little joys, only to experience a passing mood of, per-haps, transcendental Bliss? Krishna comforts, Having reached Me, the great-souled ones,

who have therein experienced the Supreme which is a State of Perfection, are never more subject to rebirth house of pain and finitude. When, through meditation, we learn to withdraw our awareness from the body-mind-intellect equipment, our perceptions, feelings, thoughts must cease, and where objects to perceive, emotions to feel and thoughts to think are not, there the perceiver-feeler-thinker sense, the ego, is also extinct. In this inner state of "mystic" death is the awakening to the Higher Consciousness.

"Having thus reached Me", the "great-souled ones" who "have

therein experienced the Supreme State of Perfection" "are no more subject to rebirth". Here the term "rebirth" is to be understood as "the rebirth of the ego". After the "mystic" death of the meditator, his ego no more rises as before. He now has the experience that he is the Supreme Self, functioning through the equipments as an "ego"-personality.

In short, after the all-transforming, total awakening into the Higher Self, there is no return into the state of the ego level which is a "house of pain and finitude".

And this is the only way to end the sense of imperfections and limitations, to end the tearful sense of alienation from the universal order, to end the life of yearning and desires. There is no

other way. Rituals and penances, pilgrimages and sacred acts of worship, charity, kindness, and goodness, etc., are all rewarded no doubt. But they are all finite; their results too are finite.

There is no abiding establishment in the Self.

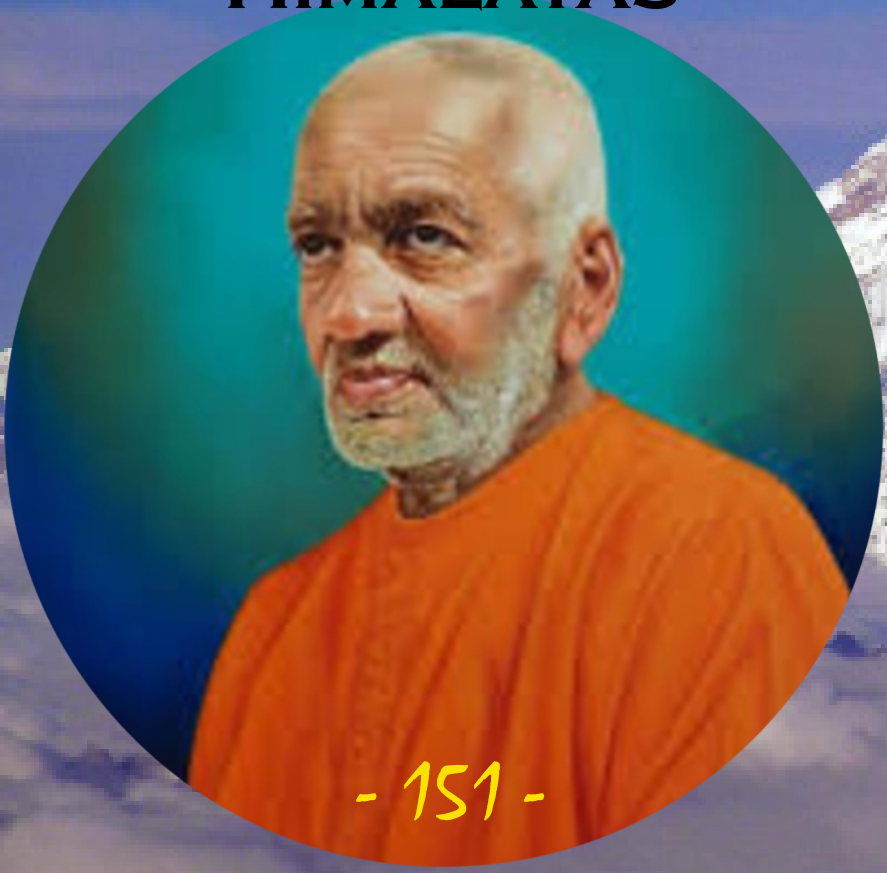
Listen to Lord Krishna, All worlds of experiences, upto the world of the Creator are subject to return, but after reaching Me, O, son of Kunti, there is no rebirth. "Loka" in Sanskrit is gene-rally translated as "world" not literally, but in a special idiomatic sense. We often say, the world of the rich, the world of the poor, the world of doctors or the student world. In all these

instances we mean a certain common state of experience. In this sense, the fourteen worlds of the Hindu scriptures mean only fourteen different levels of experiences. The highest level of sense-experience is called as the highest heaven, the Brahmaloka, the 'world' of the Creator. Now Krishna says, "all worlds of experience upto Brahmaloka are subject to return". They all represent different subtle fields of experiences where the different kinds of vasanas can find fulfilment. When the special vasanas are exhausted, those individuals, to satisfy their residual vasanas, have to come back into embodiment. But "after reaching Me", says Krishna, "there is no more any rebirth".

Thus, the lingering doubt in the sceptic's mind, whether he will after this grand Experience Divine fall back into the worldly snares as a limited ego is totally removed. When the Self is realised, the ego ends as a dreamer ends on waking - and becomes the Self, the Imperishable Brahman.

Jivanmukta

Wandering In Himalayas



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Beyond Hardships and Terror

Excerpts from the Travel Memoirs of Param Poojya

Swami Tapovanji Maharaj

Jivanmukta

To carry foodstuffs and other materials up the difficult route from Gangotri is a laborious task, but I have managed it quite easily, by the grace of Mother Ganga. Three sadhus and one or two brahmin youths who act as priests of Ganga at Gangotri were in the habit of passing some time with me every year at Gomukhi. It was therefore necessary to provide ourselves not only with a quantity of food but also a few small tents. Everyone lived alone so as not to

disturb the others' solitude-some in tents, others in small caves in the rocks.

Among these good souls who visit Gangotri, only a very few, out of desire to amass rare merit, risk the immense hardships on the way to Gomukhi. Then they take one dip in the ice-cold water of the Ganga and immediately embark upon their return journey. How can ordinary people have the courage to pass a night in this unearthly region which, in spite of its supernatural beauty, inspires terror? Yet, two types of people do pass many days in this region-mountain shepherds and European explorers. The shepherds may be said to posses the power of endurance of their sheep. They

bring no tents and no provisions, not even indispensable woolen clothing. With no firewood to kindle a fire, they pass their days and nights with their flocks on the open, snow-covered plains, perpetually exposed to rain and snow. Even the digambaras, renowned for their powers of endurance, would be surprised to see these poor mountain shepherds. Since we visited the region almost every year, the mountain shepherds were acquainted with us. Being Hindu kshatriyas, they would supply us, in a spirt of devotion, with plenty of goat's milk and other provisions.

In contrast to the shepherds, the explorers who come to conquer the heights unclimbed by man

spend thousands of rupees to pass a month or two here. Regular meals are provided for them; they get all their favourite dishes and eat as much as they like. Living in lordly style, they pursue their research.

My usual abode there is in a beautiful grove of small birch trees just below Gomukhi. Beyond that grove no firewood is available and so only people who can put up with the extreme cold can survive in the region. The little wood was like a forest princess decorated with multicoloured flowers, climbers, grasses, and bowers of rare, celestial loveliness.

up

Perhaps the ancients named this extensive mountain tract Pushpa Vasa because the region is rich in beautiful flowers at all times. Wandering here and there over the lovely plain, I used to enjoy the flowers and the snowy landscape. Bears roamed around our camp fearlessly through night and day like sentinels on duty, and rested freely wherever they liked. In that Divine region even ferocious wild animals like bears caused us neither alarm nor sorrow. The Red Bears found in this region do no serious harm to human beings.

At times, both day and night, voices could be heard quite close to us.

Sometimes the sounds were distinct, sometimes indistinct. The elderly people, in their unquestioning faith, hold that the sounds are the voices of semi-divine beings; the younger and more critical people explain away these voices as sounds produced by the winds when they stike against the holes and crevices of rocks.

STORY
Section

King Janaka and Rishi Yagyavalkya

King Janak and Rishi Yagyavalkya were both very illustrious and learned sages. Both loved a discussion or debate on subjects related to Truth and Self. Neither would let an opportunity go to engage in such discussions. Janak was especially fond of Yagyavalkya and was always badgering him with questions of the Self. And Yagyavalkya would accept no gift from the King without satisfying fully Janak's thirst for knowledge.

At one point in time King Janak asked Rishi Yagyavalkya-

"O revered Sage," he began, "I wish to know what is the Light that illumines a being, that awakens him and makes him do all that he does?"

Yagyavalkya replied: "The Sun, O King! The Sun is the source of Light and it is for this that a man does all that he does — his actions, his works, his rest and return."

"True," said Janak, "but what if the Sun has set?"

"The Moon." Replied Yagyavalkya, "When the Sun has set, it is the Moon that is the source of Light!"

"And what when the Sun and the Moon both are not there?" asked Janak, "what illumines and guides man then?"

Yagyavalkya replied, "When the sun has set and the moon is absent, Fire is our light, for by that Fire we sit, we work, we go out and come back."

"I understand, O Sage," said Janak then, "but when the Fire too is not there?"

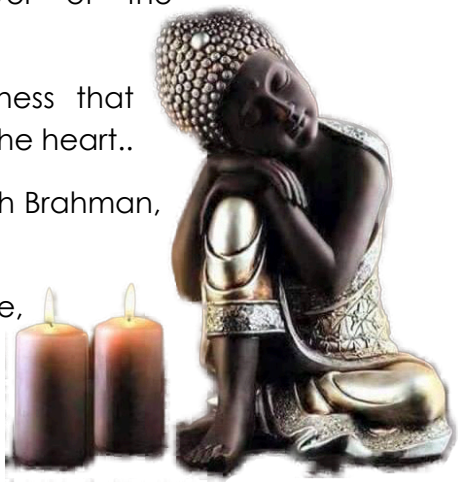
Yagyavalkya paused for a brief moment and said, "Then it is Speech, O Janak, that becomes the illumination. Though we cannot see our own hand

in the dark, but the sound of our speech can guide us to the hand."

Janak was deeply satisfied and was absorbing. Another question then arose in him: "O revered Sage, when there is no Sun, no Moon, no Fire and no Speech — then what illumines? What is the Light?"

Yagyavalkya paused again and slowly spoke: "O King, it is the Self then that is the Light. It is by the Light of the Self that we see, we move, we work, we go out and we come back."

Janak became peaceful and contemplative. He understood then that the Self is the Light of all lights, the supreme illumination. Yagyavalkya continued to reveal layer upon layer of the Knowledge of Self:



The Self is pure awareness that shines as the Light within the heart..

It is this Self that is one with Brahman, the One Reality..

This Self is free from desire, from evil and from fear..

The one who has realized this Self and is in union

with it, sees without seeing, smells without smelling, tastes without tasting, speaks without speaking, hears without hearing, touches without touching, thinks without thinking, knows without knowing, for there are no divisions and separations in him.

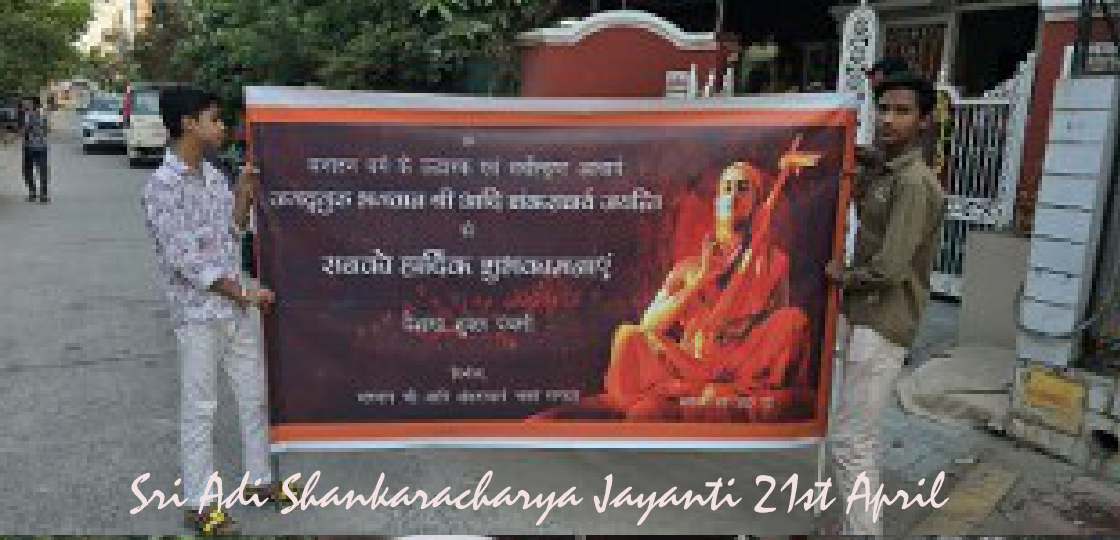
This state of oneness without separation and division is the state of non-duality, the realm of Brahman. This indeed is the supreme goal of all existence, the supreme attainment and the highest delight!

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Activities

Weekly Online Classes



Sri Adi Shankaracharya Jayanti 21st April

Shobha Yatra taken out with great fanfare

Devotees from all over Indore

Activities

Activities

Activities

Puja at Shankaracharya Dwaar

Abhisheka

Activities

Altar of Shankaracharya at Ashram

Activities

Stotra Paath & Abhiwachan

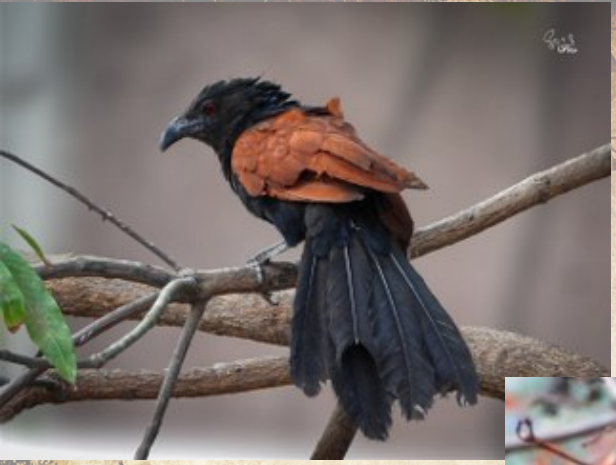
Activities

Evening Arti

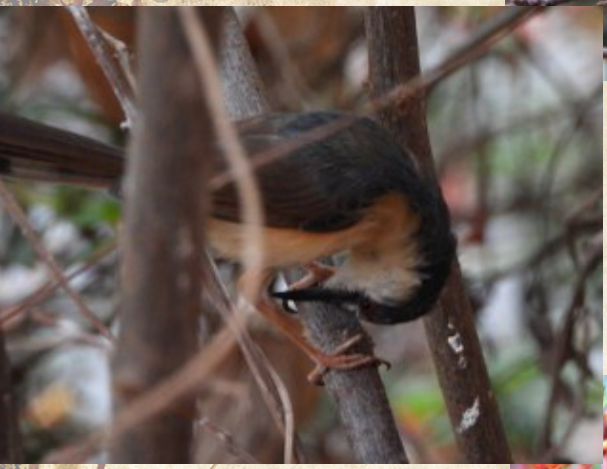
At Ashram

up

Rohit Das &
family



Ashram Birds



Programs

Poojya Guruji Swami Atmanandaji

conducts

Daily Classes on

Bhagwad Geeta

with Shanker Bhashya on

Chapter 5 (Karma Sanyas Yoga)

@ Vedanta Ashram, Indore

VEDANTA CAMP

on GURU POORNIMA

by Poojya Guruji Swami Atmanandaji

From 26th to 28th July

Talks on Pratah Smaran Stotram

@ Vedanta Ashram, Indore

Programs

Online Vedanta Class

Sub: Upadesh Saar (Ramana Maharshi)

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Gita Pravachans

Sub: Gita Chapter-6

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

वेदान्त आश्रम, इन्दौर में आयोजित

गीता ज्ञान शिविर

दि. 30 अगस्त से 4 सितम्बर 2026 तक

(जन्माष्टमी पर्व - 4 सितम्बर)

छह दिवसीय आवासीय शिविर

विषय : गीता अध्याय - 8

(अक्षरब्रह्म योग)

ध्यान / संस्कृत / भजन / प्रश्नोत्तर

➔ स्थान : वेदान्त आश्रम

सुदामा नगर, इन्दौर

सम्पर्क : 7000361938

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➔ स्वच्छ स्थान

➔ सात्विक आहार

➔ अध्यात्म ज्ञान

सह आयोजक :

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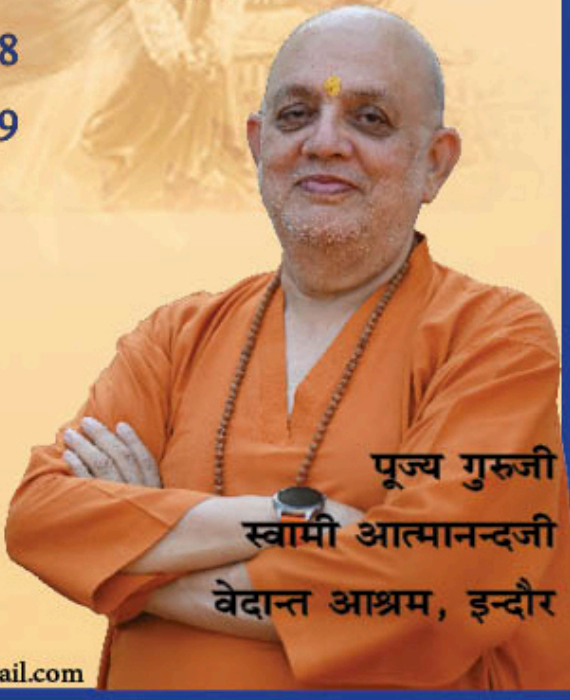

पूज्य गुरुजी

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वेदान्त आश्रम, इन्दौर

vmission.org.in / email : vashram.in@gmail.com

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by P. Swamini Amitanandaji

From 12th to 16th July

On STHITAPRAGYA

Gita Ch. 2

Raman Adhyatmik Sewa Kendra,

Kheda Dist, Gujrat (In Gujrati)

VEDANTA CAMP

by Poojya Guruji & Ashram Mahatmas

From 30th Aug to 4th Sep

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